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## Introduction

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## INTRODUCTION.

*By Dr. George H. Blakeslee, Clark University.*

The JOURNAL OF RACE DEVELOPMENT offers itself as a forum for the discussion of the problems which relate to the progress of races and states generally considered backward in their standards of civilization. It is not the organ of any particular school of thought; it does not even hold itself responsible for all of the statements of its contributors; but it aims to present, by the pen of men who can write with authority, the important facts which bear upon race progress, and the different theories as to the methods by which developed peoples may most effectively aid the progress of the undeveloped. It seeks to discover, not how weaker races may best be exploited, but how they may best be helped by the stronger.

The subjects treated will cover the whole field of a people's life—government, education, religion, industry and social conditions. The races and states which will be most frequently discussed, will be those of India, the Near East, Africa and the Far East—excepting Japan, whose civilization is on a substantial equality with that of the nations of the West.

The necessity of understanding these countries better has come, during the past few years, to be more generally realized in Europe and America. This feeling is due in part to the increased importance of these lands in the political and economic life of the West. Great Britain believes that her imperial position depends upon the maintenance of her control over her dependencies in Asia and Africa. The problem of how best to govern the nations of India is only secondary in England itself to such questions as those of the budget and the House of Lords; while Colonel Roosevelt's recent discussion of the British admin-

istration in Egypt has aroused probably as wide an interest as any of his public utterances in Europe. Germany, not long since, held a general election to determine its policy towards its African colonies. Belgium's greatest task, to-day, is to establish a government fitted for the tribes of the Congo. Spain, some twelve years ago, suffered a severe defeat at the hands of America because she had misgoverned the natives of Cuba. Russia's lust for control of the territory of Far Eastern peoples led to her reverses in the war with Japan, and resulted in the outburst of the Russian Revolution.

The United States has as fundamental an interest in races of a less developed civilization as have the powers of Europe. The key to the past seventy-five years of American history is the continuing struggle to find some solution for the negro problem—a problem still unsolved. In foreign affairs, the most important questions to-day, according to a recent statement of our own chief magistrate, center about the Pacific Ocean—an ocean whose coasts are inhabited, for the most part, by nations of a more primitive culture than our own.

All the peoples of the West are in one way or another deeply concerned in the present condition and the gradual advance of relatively undeveloped races. Yet it is hardly too much to say that up to the present there has been no widespread and serious effort to understand the world-wide race problem, and to determine the attitude which those who are advanced should maintain towards those who are backward. The most divergent and contradictory views are held in regard to nearly every aspect of the question. There are those, on the one hand, who believe that every backward people, whether in China, India, Korea or the Congo, should be governed permanently by some stronger power; on the other hand, there are those who believe that every race should be left entirely to itself, without aid or suggestion, so that it may most perfectly develop its own racial individuality.

It is to provide a means for the discussion of these problems, by those who really have the interests of the native

peoples at heart, as well as for a presentation of the facts bearing upon racial development, whether aided or unaided, that Clark University has founded this JOURNAL. It will devote much of its space to the general subject of the control of dependencies, a field in which there has already taken place a profound change of feeling and belief. The old conception, once universally held, that dependencies might legitimately be exploited for the benefit of the controlling state—an idea which still dominates the colonial policy of such governments as Russia—has been very generally superseded by the idea of “the white man’s burden,” a burden, which England seems to believe she is carrying in India, of ruling a land permanently in its own best interests, though against its wishes. This policy, in turn, is now giving place to that recently introduced by the United States in the Philippine Islands—the policy of controlling a backward people only so long as it may be necessary to train them to carry on successfully an efficient government.

But the state which has taken for its aim the rapid development of a dependency is by no means freed from problems. Such experienced colonizers as the Dutch and the English maintain that it is primarily through economic improvement—the building of roads, bridges and railways—that a community is made to advance; and they have carried out this idea in their administration of Java, India and Egypt. The United States, on the contrary, insists that it is primarily by means of education—school and political—that a backward people is enabled to make its best progress.

What should be the aim of this race education, however, is not so clear. Some say that it is the acquisition of Western civilization, and claim that all races, if they advance at all, must journey along the same great highway over which Western peoples have already passed—that even China, the most advanced of the so-called backward states, is now merely emerging from the scholastic age, which Europe reached in the twelfth century. Others insist that there are fundamental differences between the civilization of one race and that of another; and, accordingly, propose to develop first the best of the native customs, institutions and

ideals, and then upon this foundation add whatever may be needed of Western culture. Even in race education along religious lines—the work of Christian missions—there is no agreement as to the definite purpose to be accomplished. The century-long idea that the Christian Church, just as it exists in Europe and America, is to be transplanted without change to the soil of Asia and Africa, is now being abandoned. There are writers, as well as missionary boards, who state that if Christianity is to be the real faith of other continents, it must be so taught that the essence of the religion will become a vital part of the native culture, and not be regarded as merely a foreign creed.

These are some of the broader problems to be discussed; they outline, too, the general field which the JOURNAL aims to cover. Among the more definite topics will be: studies of the character of the colonial administration of different nations, and a comparison of the methods used to advance backward peoples, such as schools, the civil service, economic and industrial improvements. The work of Christian missions—their aims and methods of evangelization and of instruction—will be especially scrutinized. The problems of eugenics will be emphasized, for the record of social evolution shows clearly the immense importance of sound stock in the survival of races and nations. Superior vitality may make the backward races of to-day the world leaders tomorrow. Other subjects presented will relate to race prejudice, race assimilation, race intermarriage; and to the present or latent capacity of native peoples in art, literature, industry and government. The JOURNAL, in short, will be open to all that pertains to the condition of backward races; it stands only for that which will promote their best development.

We sincerely believe that there is a place for such a JOURNAL; and this belief is strengthened by the enthusiastic support which it has already received from those who have become its contributing editors. We trust that the JOURNAL OF RACE DEVELOPMENT may aid, in some degree, at least, in so educating public opinion, that it shall secure for the peoples of weaker civilizations a treatment marked by continually greater justice and wisdom and sympathy.